

abstract philosophical form or in polemical statements, we would debate them. But when they are told to us in such a sweet and innocent way, we are caught up in their charm.

My two favorites in this collection are "The Buried Candelabrum" and the "Legend of the Third Dove." Both are parables, one about the meaning of the Jewish exile, the other about the tragedy of never-ending war.

The first is the story of what became of the menorah that was once in the Holy Temple. Legend has it that when the Temple was destroyed, it was taken to Rome, and from there it fell into the hands of the barbarians, and then. . . But let me tell you no more so that you can savor

the story in all its power and pathos, as Zweig retells it.

The second is the story of the third dove that Noah sent forth from the Ark. The Bible reports that the first dove returned because it could find no place to land. A second returned with an olive branch. The third never came back, leading Noah to conclude that the flood waters had receded, and so he opened the Ark.

What became of that third dove—why it never came back, and what it does until this day—is the theme of this legend that Zweig retells. It is a legend that will be even more moving to this generation of the nuclear age than it was to those who first read it.

Leon Botstein, the president of Bard College and a scholar on this

period of Central European history, contributes a thoughtful and helpful introduction that explains Stefan Zweig's writings in the light of the world in which we lived. But this book will bring pleasure not only to those who care about that age, but to all those who love stories that are both childlike and profound.

—Jack Riemer

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